

THE Judgment Seat of Christ.

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The developement of the mystery of Korah, Dathan and Abiram, continued—how swallowed up.—Many Scriptures shewing, God cannot be angry in himself—shewing how the Lord is said to be provoked.—The Anointed One must be a man like another man (as to nature) in every respect—how he is the mediator between God and man.—The old and new Covenant explained.

Job, chap. xl. verse 15. “Behold now, Behemeth, which I made with thee; he eateth grass like an ox: lo, now his strength is in his loins, and his force in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together. His bones—i. e. his word—the wisdom or strength of God in him”—as it is written, “a bone of him shall not be broken.” His bones are as strong pieces of brass; his bones are like bars of iron; he is the chief (or first) of the ways of God; and in him God’s choicest gift is given—viz. strength and power, to tread down darkness; and, standing in God, dasheth in pieces the false and counterfeit Christianity—as it is written of him, “thou shalt rule them with a rod of iron; thou shalt dash them in pieces; like the vessels of a potter shall they be broken to shivers.” See also Jeremiah, chap. i. verse 5. “Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee. I ordained thee a prophet unto the nations. Then said I, ah, Lord God, behold I cannot speak, for I am a child; but the Lord said unto me, say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak: be not afraid of their faces, for I am with thee to deliver thee, saith the Lord.” Verse

18.—“For behold, I have made thee this day a defenced city, and *an iron pillar*, and brazen walls against the whole land; against the kings of Judah; against the princes thereof; against the priests thereof; and against the people of the land: and they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee.” This day is this Scripture fulfilled, for the Lord’s anointed son, Zion, is the substance of Jeremiah, who is the chief of the ways of God—the new creature, made strong, for God to accomplish his will on earth. Again, see Micah, chap. v. verse 4.—“And he shall stand and feed in the strength of the Lord: in the majesty of the name of the Lord his God. And they shall abide: for now shall he be great unto the ends of the earth, and this shall *be the Peace*.” See again, Psalm lxxxix. beginning at verse 19.—“Then thou speakest in vision to thine holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people: I have found David my servant, with my holy oil have I anointed him, with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him: nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him: but my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.” So these promises are the strength of the Man of God, Zion or Shiloh—unto whom they are made; and by these, having put on these beautiful garments, he swallows up the weakness of man, (baldness) and swallows up death in victory; signified still by the name Korah—that is, ice or frost. “Who is this that cometh from Edom, with dyed garments, from Bozrah. This that is glorious in his apparel: travelling in the greatness of his strength. I, that spake in righteousness, mighty to save.”

“Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine press alone, and of the people, there was none with me. For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment; for the day of vengeance is in mine heart, and the year of my redeemed is come.”

Now here the question is asked, "Who is this that cometh from Edom?" But, who can tell? Not one of the ministers of religion (as they are called) from the Archbishop to the Lay Preacher. None can tell the secret but the new creature, Christ, who is the new man, risen up out of the old, "a root out of a dry ground." Edom signifies earthly, red, or bloody; Esau, a profane person, and a fornicator. This is the old Adam, or Edom, for it is one. So it may be asked, Who is this, that cometh from Adam? The answer is, "I, that spake in righteousness, Christ, that is mighty to save," that is the new creature, or the new creation; for the ice or frost, which is designed to express death, the winter season came upon the creature—the curse, that he, by the power of God, might swallow up death in victory: for the curse must come upon him, or no victory could be obtained over it. And here is his language, while passing through this horrible winter: "Is it nothing to you, all ye that pass by the way? Behold, and see if there be any sorrow like my sorrow, which is done unto me, where-with the Lord hath afflicted me, in the day of his fierce anger. From above hath he sent fire into bones, and it prevaieth against them. He hath spread a net for my feet; he hath turned me back; he hath made me desolate and faint all the day. The yoke of my transgressions is bound by his hand; they are wreathed, and come up upon my neck; he hath made my strength to fall. The Lord hath delivered me into their hands—I am not able to rise up. The Lord had trodden under foot all my mighty men, in the midst of me: he hath called an assembly against me, to crush my young men. The Lord hath trodden the virgin, the daughter of Judah, in a wine-press. For these things I weep: mine eyes runneth down with waters, because the comforter that should bring back, is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, and there is none to comfort her." The Lord hath commanded concerning Jacob, the servant of the Lord, who was now passing through the affliction, that the promise might be obtained (which is Christ), that his enemies should be round about him. Jerusalem, the same person, but in bondage, is as a menstruous woman among them. Then he says, "The Lord is righteous,

for I have rebelled against his commandment. Now the writers on the Scriptures, not knowing the meaning of these Scriptures, have given wrong judgment, and have applied this language to be the language of the Jews, because of the destruction of their city and temple, &c. ; but they are all wrong—these are the lamentations of Zion, or Jerusalem, The Man of God, in whom Christ is now risen—Christ, the new creature, that cometh from Edom, with dyed garments from Bozrah—i. e. tribulation, travelling in the greatness of his strength. This is his language, when the icy hand of death and the grave was upon him, because he rebelled against the commandment. The commandment was, to put on Christ, but, through ignorance, he rebelled against it ; therefore he must die *the death*, he must suffer in the flesh, he must suffer the vengeance of eternal fire, that the body of sin might be destroyed : and therefore it is written.—1st Epistle of Peter, chap. iv. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he, i. e. (Christ) that hath suffered in the flesh, hath **CEASED FROM SIN**, that he no longer should live the rest of time in the flesh, to the lusts of men, but to the will of God ; that is, he must suffer the tribulation, he must endure the woe, he must endure the curse, that the flesh might be destroyed ; he must go through Bozrah, to have his garments dyed, that he may have on the garments of vengeance for clothing, and be clad with zeal, as with a cloak, and that he may know how to speak in righteousness, and be mighty to save ; and this tribulation, which is all mental, is called ice, frost, winter, snow, fire and brimstone, horrible tempest, whirlwind and storm, waves, and billows of wrath, destruction, death, hell, and the grave ; and all this must come upon the Lord's anointed, Zion, that he might swallow it up—that is, “over come all this in himself, in whom it all stood ;” who, in the days of his flesh, i. e. (the days of his sin, when sin reigned in him *unto death*), when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from *death* (or to bring him through it), and was heard in that he feared. Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect (or

being brought to obedience), he became the author of eternal salvation to all that obey him, called of God an high priest, after the order of Melchisedec.—N. B. The expression, *called of God*, then he must be one that was once far away; but he is called, and God causes him to come near, and put on the divine nature, the beautiful garment, the knowledge of God, righteousness and truth, and the flaming garment of love and zeal. So this is the swallowing up of Korah—baldness, ice, or frost; and in this mountain, Mount Zion, they are swallowed up, as it is written in the prophecy of Isaiah xxv. 6. And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, full of marrow, of wines on the lees well refined, and he will swallow in this mountain (so the Hebrew reads it, not destroy), the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory, and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from off all the earth, for the mouth of the Lord hath spoken it. And it shall be said in that day, “Lo, this is our God, we have waited for him, and he will save us. This is the *Lord*, we have waited for him, we will be glad, and rejoice *in his salvation*. Let no man deceive you by any means, for this glorious day of salvation could not come, before there come a falling away first, and that man of sin be revealed. The son of perdition, which is the false and counterfeit Christianity professed by all the different sects, all of whom pervert the Scriptures, for they knew not the truth of them; but it was the will of God to let them go on, and build up a spiritual Babel tower of different opinions, making various sects, and setting up various forms of worship, and then to come down (or make himself manifest) in his wisdom, as he is now doing, where he has revealed his son—that is, in Zion, the writer of this. *The Lord is here*, to throw down their Babel, by confounding their languages; that is, by showing the emptiness and fallacy of all their wisdom in their preaching, and all their show of religion. It is all a delusion; it is the man of sin, whom the Lord destroys now with the spirit of his mouth, and consumes with the brightness of his coming. Hitherto the man of sin (the false Christianity) hath come,

with all power and signs, and lying wonders, and all de-ceivableness of unrighteousness, giving unrighteous judgment on the meaning of the Scriptures, by which the world have been all deceived, and made to believe a lie, viz. that Christ, the redeemer of the world, came here about two thousand years ago. This is the lie: and in this work, as it goes on, it shall be proved to be a lie; and from this lie, CHRIST, THE DELIVERER, is now coming] forth out of Zion, to turn away this ungodliness, this lie, from the people.

We proceed, in the next place, to shew the mystery of the other name, Dathan, which signifies custom, or law, which is all swallowed up (or fulfilled) in the coming of Christ. The new man, or new creature, or new creation, before whom these three wicked men, Korah, Dathan, and Abiram, shall vanish away like smoke, or he, the Lord, shall swallow them up, till no traces of them are to be found, or any thing appertaining unto them, for these are they that have provoked the Lord. But how provoked the Lord? Can God himself, the eternal deity, be provoked? Has he passions? Can he be provoked to-day, and his anger appeased to-morrow? Such an idea of the Deity himself, is certainly mean and contemptible, reflecting upon the creator and supporter of all things, weakness, imbecility and impotency, want of foresight, want of knowledge, want of power to command his temper, so weak, that he could be moved to cholor with the poor beings that he himself brought into existence. Did he not know them all? Could he that made them be ignorant of them, or of the works that they should do in the sequel of time, that he must wait to see what they would do? and then, if they did what was displeasing to him, to be moved with anger against them, when he found out that they did wrong, or to be pleased with them when they did right. O, let the unrighteous (or unright) man forsake his vain thoughts, his wrong thoughts of God, and not suppose that God, in his own nature or existence, is such a being. These thoughts destroy the peace of man, or rather prevent him from enjoying peace; for if a thought of this kind possesses the mind, that God is moved to be pleased with your good behaviour, or displeased with your bad, then there is no foun-

dation—then God is mutable and changeable, no rock is he for the human mind to rest upon, if he can be one thing to-day, and another to-morrow ; or, if human weakness, depravity, or imbecility, can cause him to turn from his purposes, or alter the decrees that he has made, to bring man to that happiness that he has purposed in himself, and that he has promised and left on record in the Bible, by the hands of those whom he inspired to write them. No : God is in one mind, and nothing can turn him ; God is love, and this he is now manifesting to the human race, and the promises he made, those he fulfils—not one thing can fail. But man must know the evil, or he could not know the good : he must taste the bitter, for the sweet to be very sweet unto him ; he must know the darkness, or he could not enjoy the light ; or praise him who is light, and who created both the dark and the light in his creature, as it is written in the Scriptures. “ I form the light, and I create darkness : I make peace, and I create evil : I, the Lord, do all these things.”—Isaiah xlv. 7.

Now we say that God created both the darkness and the light, both the good and the evil, *in his creature*, and this is true, as we shall shew ; and in this we shall shew, how or why it is said, that these men provoked the Lord, or how the Lord was provoked. Now, in the first place, the divine light is the Lord ; and when the divine light becomes the soul in a man, that man is the Lord, he being made Lord by being made one with the divine light. This is the union of God, the light (for the Scriptures say God is light) and man, and this union having now taken place, this is the coming of the son of man, or the coming of the soul of man—the entering in of which soul (the divine light) quickens the creature who receives it, who is said to be, prior to this, dead in trespasses and sins, and by this he is risen from the dead, and made Lord—that is, a governor, ruler, bishop, or master, and the word God is the same—a master. All the prophets, kings, and great men, mentioned in Scripture, were addressed by this title, my lord, because they were types of him that was to come in the end—Shiloh. Sarah called Abraham lord, and is commended for so doing. Abraham was a very principal type of this same character. The name, Abraham, signifies a father of a great multitude ; Sarah signifies a

lady, or dame, or princess. This Sarah, in the spiritual sense, is the enlightened mind in the man, by which the creature discovers what God has made him and designed him for, viz. that God has designed him to be lord on earth, or father, or master, making him a master-builder, having a knowledge of the science, and knoweth the materials fit for the building, and how it is to be raised up. A father of a great multitude—that is, of the innumerable perceptions of the divine knowledge in the divine plan of man's redemption; the comprehension also of the meaning of all the types, shadows, allegories and figures in the Scripture, what is couched under them, and has in him the divine seed, or word, that is to beget all that shall be brought into the new world, or kingdom of God. So Shiloh, who is Abraham's antitype, is the father of a great multitude, lord over his own house, a giver of bread. Now this is the Lord, the Son of God, that is said to be provoked with Korah, Dathan, and Abiram, and their company. The Lord, as he is become man, is provoked; God, the divine light, coming in very man (the one appointed and chosen for this purpose), this makes Christ, the Lord, the Master. He was provoked, yea, provoked to anger; yet in this anger he sinned not. He was angered by the wicked day by day—that is, by the evil, or dark spirit, that was in himself first, and in all the world, which so blinded him, that he could not see his call when God first called him to draw near unto him, and in consequence was disobedient; of which call it is thus written in the Scriptures, Jer. xxx. 21, "For who is this that engaged his heart to approach unto me, saith the Lord." And mark the very last words in the chapter—it relates to the latter days, when these things should be perfectly considered.

Again: "Who is blind as my servant, or deaf as my messenger, that I send?" "Who is blind as he that is perfect, or blind as the Lord's servant?" And why was he so blind? Even because the iniquities of all were caused to meet upon him, or in him; that is to say, the iniquitous, or unequal, or wrong judgment (for this is the iniquity), that was in all men, about God's word (the Scriptures), was found in him, the world, the flesh, and the devil, or Korah, Dathan, and Abiram. All that these three names

express or denote, and by this troop of dark or evil spirits, he was blinded. So it is written, “Gad, or (Heb.) God, a troop shall overcome him, but he shall overcome at the last.” (Do not be surprised at this, reader, for it is written, “They are gods unto whom the word God comes,” and the Scripture cannot be broken. Say not of him then, whom the father hath sanctified, and sent into the world, thou blasphemest, because I say I am *the son of God*. Of whom it is written, “Though he were a son, yet learned he obedience by the things which he suffered.” Then it is plain, that once he was not in obedience; no, but was disobedient through being blind, or ignorant, he having in him the same belief that is in all men that have received Christianity, as it has been set forth by men hitherto, viz. that Christ had come before, &c. This was the iniquity of all that met upon him, and through this, he thought it right to resist the call of God, who was calling him to put on Christ—to become Christ: he could not imagine that so it must be, and to awake him, or to bring him to obedience, God forsook him; therefore, it is written in the Scriptures, to shew that this was foretold; “Zion hath said, the Lord hath forsaken me, my God hath forgotten me.” Again, “My God, my God, why hast thou forsaken me?” Psalm xxii. Again, “Awake, awake, stand up, O Jerusalem, thou that hast drank, at the Lord’s hand, the cup of his fury. Thou hast drunken the dregs of the cup of trembling wrung out.”

Again, “O thou afflicted, tossed with tempest and not comforted,” (i. e. while the affliction lasted;) for God withdrew his Spirit from him, till he should acknowledge his offence, and arise or awake to his call, for he had given him his divine life, but the life was pressed down and prevented of arising to victory, by the power of unbelief, called Korah, Dathan and Abiram, in which forsaking, or withdrawing of the Spirit of Life from the creature, is fulfilled these words, Hosea v. 14, 15, “For I will be unto Ephraim (the Son of God, Shiloh) as a lion, and as a young lion to the House of Judah (the same person): I will tear *and go away*: I will take away, and none shall rescue. I will go, and return to my place till they be guilty, and seek my face: in their affliction they will seek me early. Then, in the next chap-

ter, the effect of the affliction on the creature is seen : he is found saying, “ Come, and let us return unto the Lord, for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days (that is, two years, the first two years in the new date, or of the new creation, of which this is the sixth year), after two days he will revive us, and the third day we shall live in his sight. This is the true resurrection of Christ, viz. from the grave of darkness or of death, on the third day, or the third year of the new date, for there was darkness over all the earth until the ninth hour, that is, the creature, the man, (who is the earth) was cast into outer darkness (being found an unprofitable servant) where there was weeping and wailing, and gnashing of teeth. He was cast into the dark abyss, driven to darkness, delivered unto Satan, for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus : in which is fulfilled, the words of the Spirit, given in deep mystery, through the apostle Paul, 1st Corinthians, v. 4, 5, “ In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus, to deliver such unto Satan for the destruction of the flesh (that is, of the sinning principle), that the spirit may be saved *in the day of the Lord Jesus*. Now this chapter is the wisdom of God in a mystery, as the Apostle himself said, “ we speak the wisdom of God in a mystery,” and what is here said, alludes to this very circumstance of the strange and fiery trial, a mental trial he should have to go through, in whom Satan’s reign should end, and in whom the Lord Jesus should arise, in the open day of his glorious light. So now is the day of the Lord Jesus ; the spirit is saved, or divided from the flesh. No more the spirit lusteth against the flesh, and the flesh against the spirit, in God’s creature, Zion, Jerusalem, or Shiloh ; for by passing through the affliction decreed, the destruction of the flesh is accomplished and the spirit is saved, *and the Lord is here*, alone in his holy Temple, having cast out his enemy, Korah, Dathan and Abiram, those evil spirits that provoked him, in bringing such affliction upon him ; and now he has arisen in power, and has swallowed them up : for in him dwelleth all the fullness of the Godhead, bodily, and the creature is complete in him, as the word saith, “ And

ye are complete in him, who is the head of all principality and power, in whom, also, ye (the anointed One, Zion) are circumcised with the circumcision made without hands, viz. in putting off the body of the sins of the flesh, by the circumcision of Christ.—Buried in him with baptisms, wherein, also, ye are risen with him, through the faith that is of the operation of the operation of God, who hath raised him from the dead; and you, being dead in your sins (the uncircumcision of your flesh), hath he quickened together with him (that is, making the creature one with the spirit), having forgiven you all trespasses (or rather, having taken away your sins) blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, that is, having swallowed them up—having overcome the world, the flesh and the devil (in the creature), making a shew of them openly, that is, now the Lord is risen, he is shewing openly; not any longer speaking in mystery, as he did through the prophets, but having obtained the victory over the powers of darkness, he is now shewing the truth of all the types and shadows in the Scriptures. In this coming of Christ, all is fulfilled, all is swallowed up—the types are fulfilled; and having spoiled principalities and powers, making a shew of them openly in it, i. e. in himself—in his own body, which is the cross, in which he now triumphs, see Col. ii. 9, 10, 11, 12, 13, 14 and 15.

We have now shewn you the Lord and how he was provoked. God cannot be provoked, as he is, in his own essence; but when he communicates to a man his own divine nature—that degree of his Spirit called his Son—that is, that choicest gift of wisdom, grace and and power, that he reserved till this time, to bestow on a vessel pre-ordained or predestined for that very purpose—then God becomes man and man becomes God, and this is the God-man, very man, one like all others—differing in no way; and very God—united in one person, and the creature, under the influence of the divine nature, was provoked with evil: and he put on the garments of vengeance for clothing, and was clad with zeal as with a cloak; and swallowed up death in victory—fulfilling what the Apostle John saith, “This is the

victory that overcometh the world, even our faith (even our God), in human nature, has overcome the world, that is, has overcome the world of evil called, the devil, the world and the flesh, which was pre-figured in the circumstance of Korah, Dathan and Abiram, which things never happened temporally, only they stand so in the word, but are merely an allegory, to be fulfilled in the way we are here describing, and are now fulfilled in the Lord's Anointed Son and servant, Zion, the writer of this. This will surely offend the priests of religion, to find that the Lord is come to put an end to their devices, by the revelation of his truth, and to do what the word so long ago said should be done when I came, viz. "When I am lifted up from the earth, I will draw all men unto me." The Nathan (that is, the religious that make long prayers, and think they shall be heard for their much speaking), will now rage, and the people will imagine a vain thing; yet they will find that God has set his King upon his holy hill of Zion.

Now we have shewn you the signification of the name of Dathan, viz. that it means custom, or law; and as Dathan was swallowed up, it is to shew, that Christ, the Man of God, should put an end to all forms and customs, that men have followed as religion, when he should come, by giving forth the true meaning of the recorded word, the mysteries of which, no man could form any just idea of, although they have pretended to it; and if they had obeyed the command, given through the Apostle Paul, viz. "Judge nothing before the time until the Lord come, and he shall bring to light the hidden things of darkness, then they would not have built up such a Babel of different opinions on the Bible, which has so dishonoured God and his word, and they would not have the mortification of seeing their stately fabric fall to the ground, of the fall of which, one of their own poets (Shakspeare) prophesied, in the following words, though they were not so understood, "The cloud-capped towers, the solemn temples, the gorgeous palaces—yea, the great globe itself, with all that it inherits, shall dissolve, and like the baseless fabric of a vision, leave not a wreck behind." We know Shakspeare was not considered as a prophet, neither would Isaiah be thought a prophet, if he had prophesied in these days, so full of faith are our divines and the people